

showing the five wounds of Christ, ⁵⁴¹¹¹² saying under one
a badge crossed with the five wounds. But instead
of going their way across the sea smacking direct
for London, the rebels sent two knights to carry
their demands to the King; while the commissioners
on both sides agreed to disband their forces
until the King's answer should be received.
Henry was gracious to the messengers, but
kept them for a fortnight waiting his answer.
During this fortnight, there were many risings in
Yorkshire. Ask summoned his army again;
the monks were restored to their abbey; & the
great council was sitting in Pontefract when
the messengers returned from the King. They
brought a very friendly message, though it
amounted to no more than a general pardon
for the rebels ^{promise of} a parliament, to
sit at York. Ask & his friends believed, however,
that the King meant to gild his claims;
so they pulled off their badges, saying that
"henceforth, they would wear no badge but
that of their Sovereign Lord."

Henry was secretly incensed, & fully resolved
to punish the insurgents; but he sent a civil
letter to Ask, inviting him to him, as, "he
had conceived a great desire to speak with
you, & hear of your motto. The whole matter
of a friendly interview followed; but in his relation
to the north, Ask found that one could not
trust the King, & was everywhere preparing for
another rising. Being a "brave, simple, noble-
minded man," he wrote to the King that a second
outbreak was imminent, hoping, perhaps, that
measures would therefore be taken to satisfy the people.
The King failed to keep his promises.

"There is only one thing I miss in the Bible!"

"And is there one thing? I find all I want, & feel
there is more for me as I grow up to want it."

"Oh, yes, to do indeed: but - the thing on my mind is,
Why did not our Lord leave us some exact laws
about the bringing up of children? I am not forgetting
the counsels & commands in the epistles, & even
the Old Testament, & the stories, & the laws in
those beautiful stories about children in the
Gospel & themselves. But - what - a comfort it
would be if he had laid down - what - you may
call a code of education - ~~that~~ distinct rules or
at - any rate, principles, that mothers & teachers ^{might} ~~would~~
go upon without making a mistake."

The sunshiny sanders in front amongst the branches,
making cool brightness with soft shade between
in a thousand airy chambers. Your eye makes
search amongst the shadows for that particular bower
where the wood-pigeon dwells, whose persistent
cove, cove,
long flows with quiet blending,
slow to begin means ending?
but that is a secret not meant for you, his

mate knows all about it.
Above the islands, you suddenly see the stream,
a thick clump of trees on this side meeting
the woods on that; then, an opening, 'a little dub'
the dale-folk would call it; a bit of the river
no longer than it is broad, still as a lake,
looking dark & deep as Doymere Pool,
hemmed in all ~~around~~ by depths of wood, which
on the further side, rise & rise, swelling softly
into a hill, a mountain almost, edged
the top by the black line of the moors.

Half a mile above the Abbey, for a space of
some three hundred yards. The ~~sharp~~ cuts its
way through a ravine: the walls, of tumbled
moor-grown boulders, rise sheer from the river,
each side reach up into the light: curiously
straight & tall: from the brink. ^{the banks are not} ~~thickly wooded here, but~~ ^{What subjects}
a realistic pencil does every yard present! -
The rich hues of the moss, waving plumes of
bracken, harts-tongue, alimestone polypody, blue
^{appears the} ~~the~~ starry chickweed, tender blue clouds of
forget-me-not, patches of red campion & yellow
pimpernel, all expanding themselves for the
adornment of these rugged boulders. The rocks
draw together, shutting in the river, enormous
masses of fantastic shapes, acuriously rounded by

right side of the nation: & judging by results, more
people are beginning to see that it is wise to remove the
burden of the loads spiritual from those of the head
masters.

Nevertheless, pedagocracy - if it be lawful to coin
a word 'that no one can speak unless one can spell'
pedagocracy is an evil, the more so, the more
excellent & eminent the pedagogues. It is
upheld rather by the majority of parents than
by the ^{policy} influence of the pedagogues, who would
greatly prefer to have their hands held up by wise
& instructed fellow-workers, than to enjoy the control
of undue influence over both parents & pupils.

Now why should parents choose to set up this
form of government in their households? -
it amounts to that: we know how all things
give place to the pressing concerns of the school-boys
& school-girls of a family. How little they feel
their home rule: except in case of high misdemeanors.
But that this absorption in school goes down altogether
to the score of the Master & his assistants: It is
'all the boys'; or 'all the girls', who immediately
affect the individual child, who finds himself
a member of a republic with the Master at its head.
Well, there are gentle, modest-hearted parents who
believe ~~and believe~~ the heads of the school will
do better for their boys & girls than they could
themselves: there are busy parents, with many things
on hand, who are glad to shift this duty; there
are lazy parents, who are glad to shift every
duty; & then human nature at any time likes
to transfer its responsibilities on to any shoulders

sent
to their homes.

And there's the harm? Is this state of things an
evil after all? It is an evil of the nature of priest-
craft, & working on the same lines: that is, it tends
to deliver the individual parental conscience
from its duties & responsibilities, seeing that
there may be home & vicariously,
to relieve the parental conscience of the burden of its
particular duties: - Why not have your work done
vicariously, better than you can do it; & at no
cost at all: You pay enough for the 'book-learning'
of your son, & character-training is thrown in? The
bait is tempting, & as we have seen, two or three
classes of parents snap at it.

Are children then to prefer their distracted parents
with arms & dominus, avis sloben? Or are
governesses & tutors, under the thumb, & respect
of the parents, the resource? By no means: a
good school is a good place: The best ^{nursery} ~~place~~
ground in the world for the 'human ship'. Home
teaching is rarely a great success, & the school gives
lessons in the first state of life not to be supplied
at home at any price. Let ^{boys & girls} ~~children~~ be sent
to school at all hazards, whether away or at home,
& let them be kept in reverence & loyalty
towards those set in authority over them.

But: whether their boys & girls sleep under
the home-roof, or at a distance, the responsibility
of parents is never lessened or altered by
the fact that their children go to school. All ^{real}

to say that miracles do not happen: & affirm
only that the Bible miracles have not been
proved to their satisfaction: a very different
matter, by no means the last word on the subject
for those who have read much of the selected
literature proper to the most-advanced thinkers.
Here is miracles of today which make the believer
lurch, remembering the old charge, that scepticism
& superstition go hand in hand.

Another bogey of the day which did much to
scatter Robert-Edwards with is, - historical
evolution, which essay to prove that "miracles
do not happen," because all peoples have ^{gone through} a
mythical stage, when their heroes perform
impossible feats, i.e., miracles. Therefore, as
all peoples have a miraculous stage in their
development; all miracles necessarily
belong to this stage, & are ^{to be} accepted only as
the myths belonging ^{concerning} to the childish age
of the world when imagination held the field
against reason. This is very latently in the
face of it: We are the people! And to speak of debut
en les quell that has gone before us, is rather our
fashion. But at present, whilst we are a
thousand years from being able to distinguish
between a miracle & the proper development of
forces whose powers we are ^{very partially} acquainted with.
The entire reasonableness, appropriateness &
simplicity of its setting might be taken as evidence
that

that the localised miracle happened, whether it be
an abnormal occurrence or a revelation of powers
the race may one day enter on. ^{this is the} ~~the~~ ^{putting aside}
because the vulgar notion that miraculous power
is unconditioned liberty - to do what you like.
As for 'evolution of history' - surely history is at
its best - when it - produces persons without comment
events, without disquisition & in such a way
that the persons ~~are~~, the events ~~transpire~~ under
your very eye, & you are in a position to make
the proper comments & deductions for yourself.
Applied by such a test, do but compare any modern
history with the gospels, any modern biography
with the life of Christ - therein set forth. Why
there is scarcely a ^{life of to-day} ~~modern~~ biography whose subject
is not worthier than Christ - ^{of our era} to judge by the
endless glorification of the former ~~compared~~
with the half dozen sentences of praise ^{which are present in the gospel story} ~~which are present in the gospel story~~
which place in the former immeasurable adulation of the modern life.
Now we mean the children to read history, so far
as possible, from original sources, to value
simple narrative & draw their own deductions
while they regard with some shyness the latter
about it - & about it - of some modern historians.
In this way we hope to show them that history
even is not evolved like that German students
cannot, that the finger of God does indeed guide
the destinies of nations, ^{that the Bible offers the key}
to all history. ^{With this end of trying to begin with} ~~to all history~~ ^{the hope that theories based on the}
evolution of history will not carry ^{our children} ~~the~~ of their feet.
There are only some of points which the consideration
of Robert Clement has brought before us. Now do think
it over, & having had your laugh about all this 'high
thinking' for our small heads, ^{as if you think we are right.} ~~as if you think we are right.~~
Christie M. Mason.